

Proceeding

International Conference of Revisited Asian Society

"Exploration of Asian Indigenous Perspective: Communalities and Differences"

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Graduate School of Human & Environmental Studies
Kyoto University, Japan

International Conference of Revisited Asian Society Proceeding
“Exploration of Asian Indigenous Perspective:
Communalities and Differences”

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Foreword

“Exploration of Asian Indigenous Perspective: Communalities and Differences”

Humanities and social sciences are characterized by the indigenous nature of research objects when compared with natural sciences in which universal facts are pursued. The indigenous nature is also reflected in research stance in which concepts and theories that are never free from cultural and historical constraints should be emphasized. However, major portion of study in humanities and social sciences has been affected by the concepts, theories and methodologies that were originally developed by Western researchers. Learning from the West was certainly required in the past, but it is time now when we, Asian researchers, should remind ourselves of the undeniable fact that we live in Asia, an area that consists of many countries which share historical and cultural background. It is time for us to start exploring our own studies intensively based on our own concepts, theories and methodologies.

In exploring our own way to go, we have to be careful not to exclude Western researches. Actually, a few Western researchers are already convinced that their academic activities have been bounded by their own historical and cultural background and thus it is simplistic to see phenomena in other areas of the world from their own perspective. Moreover, they are keenly interested in what and how new researches can emerge among those who have different historical and cultural heritage. It is productive to invite such Western researchers to join our challenge to explore our own way of studies.

Needless to say, many countries in Asia are different from each other historically and culturally while they have communalities. Here, differences and communalities should be examined simultaneously, that is, difference can be illuminated on the basis of communality while communality can be discovered in the investigation of differences. We should remember it without repeating the failure that was once made by Western researchers who were fascinated by Orientalism.

The need to develop Asian local-based knowledge has become an increasing necessity. The global financial crisis in the United States and Western Europe, triggered by the bankruptcy of Lehman Brothers in the U.S, indirectly raised anticipation amongst the world's citizens for the resurgence of Asia to accelerate the world's economic recovery. This time

is the momentum of Asian social scientists to revive something that has existed in the long history of Asian's civilization. The effort to produce the Asian knowledge is important because as it had been predicted by some experts, within the next few years, Asia will be the determinant of the direction of world.

The forum has become possible by academic international challenges that have been attempted by three groups of researchers. First, more than twenty researchers participated in an international conference named the 'Revisited Asian Society' from Indonesia, Malaysia and Japan in 2009. The conference was organized by researchers in Sanata Dharma University, Indonesia, who were specialized in sociology, social psychology, anthropology, economics and historical/cultural studies. Dr. Christina Siwi Handayani (Dean of Faculty of Psychology, Sanata Dharma University) played leadership in organizing the conference. The second symposium was held in 2010 with the increased number of participants and the more enriched contents of presentations and discussions. Exploration of possibilities of Asian studies from Asian perspective was consistently a major focus in the two conferences above.

Second, more than ten sociologists, anthropologists and social psychologists gathered together at Hong Kong University from China, Taiwan and Japan in 2008. It was the first workshop named the 'Critical Asian Studies Forum.' Dr. Hongguang Luo, Chinese Academy of Social Sciences, initiated the Forum. The second and the third Forums were held in Taiwan in 2009 and in Japan in 2010, respectively, while persistently keeping both the overcoming traditional dependence on Western studies and the creation of indigenous Asian studies to be a common major focus.

Third, researchers in four continents, North and South American, European and Asian Continents, jointly published a book that consisted of many excellent papers. The book titled 'Meaning in Action' was published from Springer by three editors, Toshio Sugiman (Kyoto University, Japan), Kenneth Gergen (Swarthmore College, USA) and Wolfgang Wagner (University of Linz, Austria). The three editors as well as all contributors shared a research stance in which indigenous aspects should be respected.

The project is located at a junction of the three streams of academic challenge above. Specifically, we have three purposes in the project. First, we aim at facilitating sharing concrete studies carried out in different areas or countries in Asia. Basically, the studies presented in the proposed symposium are not laboratory studies in an abstract situation but field studies that focus on a concrete phenomenon in a real concrete situation.

Only such reality-based studies can bring mutual understanding of both communalities and differences among different societies in Asia to people whose historical and cultural backgrounds differ from each other.

Second, we emphasize not only descriptive approach but also practical approach. In humanities and social sciences, it is impossible for a researcher to be neutral or independent from the phenomenon he/she observes. Interaction is inevitable between a researcher and a research object regardless of whether or not he/she wants because the object, or a part of the object, is a human being. If so, more active interaction can be assumed between the both so that collaborative practice by the both is accepted or even appreciated. Action-research that is implemented to resolve practical problems is emphasized in our symposium.

Third, possibilities of new theoretical perspective are discussed. Western perspective has been characterized by the reduction of phenomena into elements and the attempt to reproduce the phenomena by synthesizing knowledge of the elements. Even most system theories are not exceptional for this. But, more holistic perspective might be possible. For example, it might be possible to assume that an individual person is not a fundamental element of a group or society but is crystallized as something like a point that is characterized by multiple belongingness to a unique set of groups, organizations and communities.

The conference invite multi-disciplines perspectives and methodology of social and humanities disciplines including economic, politic, sociology, anthropology, history, psychology and etc. And the list keynote speakers are:

Japanese Professors:

- Prof. Toshio Sugiman (Graduate School of Human and Environmental Studies, Kyoto University, Japan)
- Prof. Akiko Rakugi (Okayama Prefecture University, Japan)
- Prof. Masahiro Tsujimoto (Department of Psychology, Faculty of Arts and Letters, Tohoku University)

Indonesian Professors:

- Prof. Hamdi Muluk (University of Indonesia, Faculty of Psychology, Jakarta)
- Dr. Nani Nurachman (Atmajaya University of Jakarta, Faculty of Psychology, Jakarta, Indonesia)
- Prof. Suryanto (Airlangga University, Faculty of Psychology, Surabaya, Indonesia)

- Dr. Christina S. Handayani (Sanata Dharma University, Faculty of Psychology, Yogyakarta, Indonesia)

Chinese Professor:

- Prof. Hongguang Luo (Chinese Academy of Social Sciences, China)

Philippines Professor:

- Prof. Elizabeth de Castro (University of Philippines Diliman, Philippines)

Singapore Professor:

- Prof. Roxana Helen Waterson (Dept. of Sociology, National University of Singapore, Singapore)

Korean Professor:

- Prof. Sam-Sang Jo (Institute of Korean Studies Pusan National University, South Korea)

European Professor:

- Prof. Wolfgang Wagner (Dept of Social and Economic Psychology, Johannes Kepler University Linz, Austria)

The conference discuss how best to work together to contribute to the Asian knowledge production that to be responsive to social changes and problems in Asian society. More precisely, the activities are to be held for four following targets: (a) First, we aim at facilitating sharing concrete studies carried out in different areas or countries in Asia. Only such reality-based studies can bring mutual understanding of both communalities and differences among different societies in Asia to people whose historical and cultural backgrounds differ from each other; (b) Second, exploring a new theoretical perspective are discussed. Western perspective has been characterized by the reduction of phenomena into elements and the attempt to reproduce the phenomena by synthesizing knowledge of the elements. Even most system theories are not exceptional for this. But, more holistic perspective might be possible; (c) Third, exploring a new way of academic activities are discussed. We emphasize not only descriptive approach but also practical approach. Action-research that is implemented to resolve practical problems is emphasized in our symposium; (d) Fourth, developing a network of Asian researchers who share the goals with us.

The anticipated results of the conference are: (a) The networking to encourage the Asian scientists to produce the Asian knowledge that responsive to social change and problems in Asian society; (b) The establishing an academic association on Asian Studies to implement the missions of Asian knowledge production in face-to-face trust relationships,

at once to preserve diversity and cultural heritage in the context globalized society in this region.

Yogyakarta, June 30, 2011

Christina Siwi Handayani
Toshio Sugiman
Hamdi Muluk

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Subjective Well Being in Javanese Collectivistic Culture

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Abstract: The study was aimed to examine whether attachment to parent, empathy, rumination, and forgiveness predict subjective well being of the Javanese adolescents. The study was conducted quantitatively. The respondents were Javanese undergraduate students ($N=65$). Data was analyzed with multiple regression statistical analysis. The results showed that 36% of life satisfaction was explained by attachment to parent, empathy, forgiveness, and rumination ($R^2 = 0,361$). Attachment to parent, empathy, forgiveness, and rumination together affected life satisfaction significantly ($F = 8,466$; $p < 0,001$). Attachment to parent affected life satisfaction significantly ($t = 3,119$, $p < 0,01$) as well as rumination ($t = -2,033$, $p < 0,05$). It also found that 25,7 % of positive affect was explained by attachment to parent, empathy, forgiveness, and rumination ($R^2 = 0,257$). Attachment to parent, empathy, forgiveness, and rumination together significantly affected positive affect ($F = 5,181$; $p < 0,01$). Empathy affected positive affect significantly ($t = 3,998$, $p < 0,001$). Lastly, 31,8% of negative affect was explained by attachment to parent, empathy, forgiveness, and rumination ($R^2 = 0,318$). Attachment to parent, empathy, forgiveness, and rumination together significantly affected negative affect ($F = 5,181$; $p < 0,01$). Rumination affected negative affect significantly ($t = 2,03$, $p < 0,05$) as well as forgiveness ($t = -2,816$, $p < 0,01$). Discussion related to Javanese cultural values is presented.

Keywords: Attachment, Collective, Culture, Empathy, Forgiveness, Javanese, Life Satisfaction, Negative Affects, Positive Affects, Subjective Well Being

Introduction

The qualified life is a state that pursued by everyone. Diener and Such (1997) proposed subjective well being (SWB) as one of the measurement of the life quality of individual and society, beside economic and social indicator. This concept consists of three separated components, i.e.: life satisfaction, positive affect, and negative affect. The importance of subjective well being is shown by a meta-analytic study that concluded that

it has a positive and significant correlation to health (Okun, Stock, Haring, Witter 1984).

Oishi & Diener (2001) found that predictors of SWB varied across culture. What makes people happy should be related to cultural values (Diener, Oishi, & Lucas, 2003). However, the cultural studies of SWB mostly concluded from inter-nations, which tended to ignore the within culture variations. For multicultural country, such as Indonesia, the subcultures have its own values that might affect the predictors of happiness. Therefore, present study is focused to examine the predictors of subjective well being in Javanese subculture of Indonesia collectivistic culture. The Bronfenbrenner's Bioecological model will be used as the theoretical framework. The theory postulated that development is a product of the interaction of individual characteristic with environment factors. The *Person* characteristics are affected by continuously interaction between person and significant other in proximal environment, and by the more remote environment, such as *macrosystem*. Cultural—i.e. Javanese culture is a macrosystem that affect the more immediate environment and the *person*. The *person* in turn, will affect developing person, directly and undirectly (Bronfenbrenner 2005; Bronfenbrenner & Morris, 2006). The figure of Javanese person that affected by the environments within Bronfenbrenner's Bioecological theory can be drawn as on Figure 1.

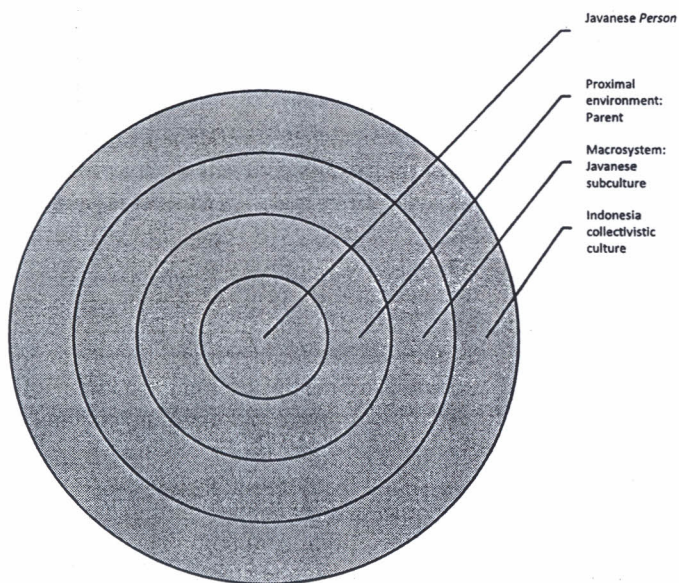


Figure 1. Javanese Person in the environment within Bronfenbrenner's

Previous studies (i.e. Diener, 1995) found that income and wealth related to life satisfaction. Contrary to this result, Javanese has famous proverb "*mangan ora mangan, sing penting ngumpul*". It implies value that togetherness and interpersonal relationship is more important than wealth in Javanese. Other factors than income might be predict Javanese happiness, especially the factors that close to interpersonal relationship. Therefore, present study was focused to examine the individual factors that relevant to interpersonal relationship, i.e. attachment to parent, empathy, forgivingness, and rumination in predicting subjective well being in Javanese adolescents.

Parent-child relationship in Javanese family characterized with closeness between parent and children. Until becoming adult, parent still be a very important person for a Javanese. It might be resulted from parenting practice that applied by parent. Javanese parent very responsive toward the

child emotional need. The parenting style is also characterized by attention, care, and love. Parent will immediately calm down the child when they are crying. Bedtime is a pleasant time, too, because parent will do cuddling the child until asleep (Zeitlin, Megawangi, Kramer, Colleta, & Babatunde, 1995). This kind of parenting style will lead to secure attachment toward parent. For such parenting style is expected in Javanese culture, the presence of such style will bring satisfaction and positive affect in child.

As a collectivistic culture, live in harmony with others is an importance value in Javanese culture. A Javanese love to live in unity and “rukun”, harmonious, and less conflict with others (Koentjaraningrat, 1998; Zeitlin, Megawangi, Kramer, Colleta, & Babatunde, 1995). Thus, the *Person* characteristics that lead to harmony, such as forgivingness and empathy, will relate to subjective well being. Forgivingness is defined as individual differences in tendency to forgive others all the time, in various interpersonal relationships and various situations (Allemand, Job, Sibylle, & Keller (2008). Tendency to forgive will lessen conflict and maintain harmony with others and in turn brought to happiness. Empathy itself found related to forgiveness and unforgiveness. Meta-analytic study showed that it had a moderate positive and significant correlation with forgiveness and moderate negative and significant correlation to unforgiveness (Kurniati, 2009). Thus, person with more empathy will forgive more easily, and successfully maintain harmony in the interpersonal relationship. It will bring higher life satisfaction, higher positive affect, and lower negative affect for the Javanese.

Javanese values also characterized by inexpressive and ‘*nrima*’—passively accepted the circumstance being faced. A Javanese should appear polite deed toward other people. Impulse should be controlled and conflict should be avoided (Zeitlin, Megawangi, Kramer, Colleta, & Babatunde, 1995). Thus, in case of interpersonal conflict, Javanese who tend to ruminate—maladaptive and excessively focus and to thoughts and feelings about previous events, will have more negative feeling, less positive feeling, and less life satisfaction.

Thus, the *Person* characteristics, i.e. secure attachment to parent, forgivingness, empathy, and rumination, hypothesized predict subjective well being of Javanese adolescents, together and separately.

Methods

The present study used quantitative approach. The participants are Javanese first year undergraduate students ($N=65$). Subjective well being was measured by Subjective Well-Being Life Satisfaction (SWLS) developed by Diener and Positive and Negative Affect Schedule (PANAS) constructed by Watson and Tellegan which adapted to bahasa Indonesia. Item analysis and reliability of the Indonesian version were tested in 120 high school students. For SWLS, item-total correlations (r^{it}) were between 0.496 and 0.671, with Alpha Cronbach 0.796. Item-total correlations (r^{it}) for the Indonesia version of Positive Affect were from 0.363 to 0.525, and Alpha Cronbach coefficient was 0.791. The Indonesia version of Negative Affect has item-total correlation between 0.368 and 0.707 and Alpha Cronbach coefficient 0.829.

Attachment to parent was measured by the Indonesia adaptation of Inventory of Parent and Peer Attachment (IPPA) constructed by Armsden & Greenberd (1987). IPPA is a self report scale to measure attachment in adolescent, which based on Bowlby attachment theory. This scale measures affective and cognitive dimensions of trust in availability and responsiveness of attachment figure. There are two part of the scale, i.e. attachment toward parent and attachment toward peer. This study only used attachment to parent part. The scale has three subscales, i.e. trust, communication, and alienation. The scale was tested on 179 undergraduate students and it found that the items had loading factors between 0.47 and 0.74. The Alpha Cronbach coefficient of the Trust subscale was 0.91, the Communication subscale was 0.91, and the Alienation subscale was 0.91 (Armsden & Greenberg, 1987). The IPPA Indonesia version was tested by author on 141 undergraduate students, 18-22 years old. The coefficient of Alpha Cronbach for the Trust scale was 0.885 (9 items, r^{it} were between 0.409 and 0.750), Alpha Cronbach coefficient for the Communication scale

was 0.819 (9 item, r^2 0.377 – 0.696), for Alienation scale was 0.780 (10 items, r^2 were between 0.262 and 0.639).

Forgivingness was measured by Indonesia adaptation of Trait Forgivingness Scale (TFS) constructed by Berry, Worthington, O'Connor, Parrott III, & Wade (2005). The Indonesia version was tested on 141 undergraduate student. Item-total correlation were from 0.286 to 0.579, and Alpha Cronbach coefficient 0.711.

Empathy was measured by the Indonesian adaptation of Interpersonal Reactivity Index (IRI) constructed by Davis (1983). This scale consist of four subscale, i.e. Perspective Taking, Fantasy Scale, Empatic Concern, and Personal Distress. These subscales have internal reliability between 0.71 and 0.77 and test-retest reliability between 0.62 and 0.71 (Davis, 1983). The Indonesian version was tested on 141 undergraduate students, 18 – 22 years old. The Perspective taking subscale had six item item with item-total correlations between 0.25 and 0.462. The Alpha Cronbach coefficient was 0.668. The Fantasy scale had five items with item-total correlation between 0.450 and 0.678 and Alpha Cronbach coefficient 0.793. The Empatic Concern subscale had five items with item-total correlations between 0.356 and 0.468 and Alpha Cronbach correlation 0.639, while Personal Distress distress subscale had five items with item-total correlation between 0.503 and 0.629 and Alpha Cronbach coefficient 0.8.

Rumination was measured with the Indonesia version of Rumination-Reflection Questionnaire (RRQ) constructed by Trapnell & Campbell (1999) on Rumination subscale. This subscale have 12 items. The scale had examined on 1137 participants with Alpha Cronbach coefficient more than 0.9 (Trapnell & Campbell, 1999). Factor analysis showed that the Rumination subscale have loading factors between 0.58 and 0.80 (Trapnell & Campbell, 1999). RRQ-Rumination subscale Indonesia version was tested on 141 undergraduate student and found that this subscale had 10 item with item-total correlation between 0.377 and 0.625, and Alpha Cronbach coefficient 0.813. Data was analyzed with multiple regression statistic analysis.

Result

To test the hypotheses, three multiple regression analyses were performed separately, with Life Satisfaction, Positive Affect, Negative Affect as criterion variables and attachment to parent, trait forgivingness, empathy, and rumination as predictor variables. The first multiple regression with Life Satisfaction as the criterion, and attachment to parent, trait forgivingness, empathy, and rumination as predictor variables, showed that 36% of life satisfaction was explained by attachment to parent, empathy, forgivingness, and rumination ($R^2 = 0.361$). Attachment to parent, empathy, forgivingness, and rumination together affected life satisfaction significantly ($F = 8.466$; $p < 0.001$). Attachment to parent affected life satisfaction significantly ($t = 3.119$, $p < 0.01$) as well as rumination ($t = -2.033$, $p < 0.05$). Higher secure attachment and lower rumination accounted for significant unique portions of the variance, that is, were significant predictors of forgiveness.

On the second multiple regression, Positive Affect was put as criterion variable and attachment to parent, trait forgivingness, empathy, and rumination as predictor variables. The result showed that 25.7 % of positive affect was explained by attachment to parent, empathy, forgivingness, and rumination ($R^2 = 0.257$). Attachment to parent, empathy, forgivingness, and rumination together significantly affected positive affect ($F = 5.181$; $p < 0.01$). Empathy affected positive affect significantly ($t = 3.998$, $p < 0.001$). Higher empathy accounted for significant unique portions of the variance, that is, was a significant predictor of Positive Affect.

The third multiple regression set Negative Affect as criterion variable and attachment to parent, trait forgivingness, empathy, and rumination as predictor variables. It was found that 31.8% of negative affect was explained by attachment to parent, empathy, forgivingness, and rumination ($R^2 = 0.318$). Attachment to parent, empathy, forgivingness, and rumination together significantly affected negative affect ($F = 5.181$; $p < 0.01$). Rumination affected negative affect significantly ($t = 2.03$, $p < 0.05$) as well as forgivingness ($t = -2.816$, $p < 0.01$). Lower rumination and higher tendency to forgive empathy accounted for significant unique portions of the variance, that is, was a significant predictor of Negative Affect.

Discussion

The hypotheses were partially supported. Individuals who reported higher secure attachment to parent and lower rumination, scored higher on life satisfaction in Javanese adolescent. Empathy and forgivingness did not predict Javanese adolescent life satisfaction. In other hand, individuals who scored higher on empathy had higher score on positive affect. Attachment to parent, forgivingness, and rumination did not predict positive affect. Moreover, individuals who had higher rumination and lower tendency to forgive had higher score of negative affect. Attachment toward parent and empathy did not predict negative affect in Javanese adolescents.

These results supported previous studies, that component of subjective well being, i.e. life satisfaction, positive affect, and negative affect were predicted by different variables. Lower tendency to forgive and higher rumination predict higher negative affect in Javanese adolescent. Negative affect was predicted by higher rumination and lower tendency to forgive.

Interpersonal conflict is unavoidable and will provoke negative emotions, such as anger, naturally. Worthington and Wade (1999) said that when people forgive, the negative affect will be neutralized. For a Javanese, maintain harmony in interpersonal relationship is something to strive for (Koentjaraningrat, 1998; Zeitlin, Megawangi, Kramer, Colleta, & Babatunde, 1995). Hence, forgiveness is a usefull strategy to safe the relationship and to bring the harmony back. Thus, individuals who had higher tendency to forgive had lower negative affect.

The tendency to ruminate—maladaptive focus to thoughts and feelings about previous events excessively – predicted high level negative affect and low level of life satisfaction in Javanese adolescents. In Javanese culture, people are expected to show a polite and good deed to others, even when they do not like the people. In the case of conflict, they are expected to control their impulses and keep to behave in a good manner in order to keep the social harmony (Zeitlin, Megawangi, Kramer, Colleta, & Babatunde, 1995). Thus, in case of interpersonal conflict, individuals who continuously and excessively think about the transgression, will prolong and even exacerbate the transgression and the negative emotions. The individuals with high tendency to ruminate will response with rumination in any conflict or unexpected situation faced. Hence, it lead to higher negative affect and less life satisfaction.

Since positive affect did not automatically rise when negative affect disappear (Gable & Haid, 2005), the lower level of rumination and the higher level of forgivingness did not predict positive affect. Factors that

discard people from unhappy emotions not automatically make them happy. The predictor of positive affect found in this research was empathy. Empathy defined as an ability to understand and to connect with the cognitive and affective experience of others. Empathy will help people to live in harmony with others for it helps her/him to understand them. Thus, people with higher empathy will more able to build a good and harmonious relationship with others. For a good and harmonious relationship is important in Javanese collectivistic culture, it brought to positive emotion. Hence, higher empathy predicted positive affect.

The result also showed that secure attachment predicted life satisfaction of Javanese adolescents. Javanese adolescents who have higher secure attachment with parent were found to have higher life satisfaction. It can be explained as follow. Javanese have a close relationship with their parent. Since childhood, they are provided with nurturance, unconditional support, and love by their parents (Geertz 1961; Magnis-Suseno 1988). According to Geertz, there is a "strong" and "secure" relationship between mother and child that will last in a lifetime. It is usually the parent, especially mother, with whom both boys and girls, even until they are grown up, discuss private matters. It is also the parents from whom they seek emotional support. Attention and care from parent are expected by Javanese (Koentjaraningrat 1998). The presence of secure attachment to parent will lead to life satisfaction. Thus, higher secure attachment predicted the life satisfaction.

As conclusions, the three components of subjective well being in Javanese adolescent, i.e. life satisfaction, positive affect, and negative affect, were predicted by different predictors. *Person* characteristics that close to interpersonal relationship could predict the subjective well being of Javanese developing person. Indonesia collectivistic cultures and Javanese subculture, as *macrosystem* context, affected the person characteristic and affected the subjective well being of developing person, in turn. Life satisfaction were predict by secure attachment with parent and rumination, positive affect was predicted by empathy, and negative affect was predicted by forgivingness and rumination. The social relationship has become the sources of positive and negative affect of Javanese. Javanese strive to maintain the social harmony. Hence, the *Person* characteristics which are useful to maintain social harmony, i.e. forgivingness, empathy, and rumination predicted positive and/or negative affect. Meanwhile, the relationship to parent has become the source of the life satisfaction of the Javanese adolescents. Secure attachment to parent predicted the life satisfaction in Javanese adolescents.

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Literature Review on the Dimensions of Organiz Citizenship Behavior among Indonesian Employees

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